

the guest of all mankind, beloved of
 many ; I ad-
 dress to tin? in your behalf a domestic¹
 homage
 with hymns, for the attainment of
 happiness ;

2. ²(That AGOT), to whom clarified
 butter is
 offered, whom men, bearing oblations,
 worship with
 praises as a friend ; ³

3. JATAYEDAS, the earnest praiser of his
 worshipper,
 who sends to heaven the oblations presented
 in the
 sacrifice.⁴

4. ⁵Ws have come to that most
 excellent AGKI,
 mightiest destroyer of the wicked, the
 benefactor of
 men, in whose army (of rays) SErTABVAN, the
 mighty
 son of EIESHA, waxes great

5. (We have come) to the immortal
 JATAVEDAS,
 who shows light across the darkness, well
 worthy of
 xxii. praise, and receiving the offerings of *gM*
 ;

6. That AGXI, whom these crowding
 worshippers
 honour with oblations, offering to him
 with up-
 , lifted ladles.

¹ *Duryam* is explained by Sayana (ii. 38. 5) as
grihyam grihe
bharam. Should not the *giikd hitam* of the Comm,
 here be *grihe*
 or *grihdya Ji'dam* *^cplaced in, or suitable for, the
 house," cf. vii.

1. 14 *grihebhya hit a*.

² *Sdma Veda*, II. 7. 2. 12. 2.

* *Mitram na* is also explained " like the sun."

⁴ -*Sdma Veda*, II. 7. 2. 12. 3.

* *Sdma reda*, I. 1. 2. 4. 9, but ^rith *aganma* for

dganma, and
reading the second lino as *ya sma*
srutarvannarJc&hye IriJiadamka
idhyate, " Tpho T»rith his hosi of rays is kindled in
Srutarvan, the
son